

DREW UNIVERSITY BULLETIN

VOLUME XVII

DECEMBER, 1929

NUMBER 4

INAUGURATION OF ARLO AYRES BROWN

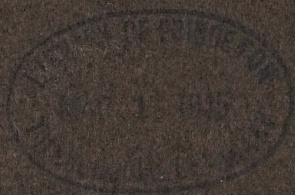
AS PRESIDENT OF
DREW UNIVERSITY

Published by
DREW UNIVERSITY

Madison, New Jersey

Entered as second class matter at the post office at Madison,
New Jersey, under the Act of Congress of July 16, 1894.

LD1725
D548
1929



LD1725
.D548
1929

DREW UNIVERSITY BULLETIN

Published Four Times in the Year by the Trustees of Drew
University of the Methodist Episcopal Church

VOLUME XVII MADISON, N. J. DECEMBER, 1929 NUMBER 4

PROGRAM OF THE DEDICATION OF BROTHERS COLLEGE BUILDING

PROGRAM OF MUSIC
WHITLAND HOLT STRING TRIO

INVOCATION

THE REVEREND EDMUND DAVISON SOPER, D.D., LL.D.
(Class of 1905) President of Ohio Wesleyan University

ANTHEM—"Send Out Thy Light" ----- *Gounod*
STUDENT CHORUS

PRESENTATION OF BUILDING

MR. LEONARD D. BALDWIN

ACCEPTANCE OF BUILDING

JAMES R. JOY, Litt.D., LL.D.
Editor of The Christian Advocate

ADDRESS—"Education and the Ultimate Aim of the Church"

THE REVEREND WILLIAM SHERMAN BOVARD, D.D., LL.D.
Secretary of the Board of Education of the Methodist
Episcopal Church

ADDRESS—"College and Character"

THE REVEREND JOHN M. THOMAS, Litt.D., LL.D.
President of Rutgers University

HYMN

"The Lord Our God Alone Is Strong" ----- *Winchester*

PRESENTATION OF FACULTY PORTRAITS BY THE ALUMNI ASSOCIATION

Portrait of Honorary President Ezra Squier Tipple
THE REVEREND CLARENCE PAUL McCLELLAND, S.T.D.
(Class of 1910), President of Illinois Woman's College

Portraits of Professor Emeritus Robert William Rogers
and the late Professor Frederick Watson Hannan

THE REVEREND WILLIAM JOSEPH THOMPSON, LL.D.
(Class of 1892), Professor of Religious Psychology and
Pedagogy, Drew University

BENEDICTION

THE REVEREND DANIEL L. MARSH, Litt.D., LL.D.
President of Boston University

LUNCHEON

ALUMNI AND GUESTS AT THE BOWNE GYMNASIUM

OFFICIAL DELEGATES AND TRUSTEES AT THE UNIVERSITY REFECTORY, SAMUEL W. BOWNE HALL

HONORARY PRESIDENT EZRA SQUIER TIPPLE, D.D., LL.D.,
(Class of 1887), Presiding

INVOCATION

THE REVEREND WALLACE H. FINCH, D.D.
(Class of 1904)

ADDRESSES

GUY EVERETT SNAVELY, LL.D.
President of Birmingham Southern College, and President
of the American Association of Colleges

THE REVEREND CHARLES WESLEY FLINT, D.D., LL.D.
(Class of 1906), Chancellor of Syracuse University

PROGRAM OF THE
INAUGURATION OF PRESIDENT
ARLO AYRES BROWN

MR. LEONARD D. BALDWIN, President of the Board of Trustees
Presiding

PROGRAM OF MUSIC

PROCESSIONAL ----- *Handel-Guilmant*

MR. HENRY WESTON SMITH

Organist and Instructor in Church Music, Drew University

PRAYER

THE REVEREND FREDERICK CARL EISELEN, D.D., LL.D.

(Class of 1900), President of Garrett Biblical Institute

COMMEMORATION HYMN

"Thou Lord of Light" ----- *Frank Mason North*

CHARGE TO THE PRESIDENT

THE REVEREND FRANCIS JOHN McCONNELL, D.D., LL.D.

Bishop of the Methodist Episcopal Church, and President
of the Federal Council of the Churches of Christ in
America

INVESTITURE

MR. LEONARD D. BALDWIN

President of the Board of Trustees

RESPONSE OF THE PRESIDENT AND INAUGURAL

ADDRESS—"What May We Expect From the Church-
Controlled College?"

THE REVEREND ARLO AYRES BROWN, Litt.D., LL.D.

BENEDICTION

THE REVEREND CHARLES FREMONT SITTERLY, S.T.D.

Professor of Biblical Literature and Exegesis of the Eng-
lish Bible, Drew University

RECESSIONAL—"Coronation March" ----- *Meyerbeer*

DEDICATION OF BROTHERS COLLEGE BUILDING

PRESENTATION
MR. LEONARD D. BALDWIN

Mr. Chairman, Ladies and Gentlemen:

Only a little while ago the building before us was only a dream, as indistinct as one of those fleecy clouds drifting across the sky. It developed into a thought that here on the edge of this beautiful forest there should be a school of liberal arts with the standing and character of Drew, which would serve not only those who come to the Seminary from afar, but those who live in this vicinity to lay broad foundations in general learning.

With the architect the idea became a definite picture.

With the builder the picture became brick, stone, steel and slate. It stands before you.

The dreamers and the architect and the builder give to Drew University Brothers College, strong in the hope that it will aid Drew to send forth, through the generations to come, better men, better preachers, better doers of His word.

ACCEPTANCE
JAMES R. JOY, LITT.D., LL.D.

Speaking in the name and by the authority of the Trustees of Drew University, I gratefully accept this noble building, a dedicated gift from the hands and hearts of these two brothers. We pledge the best efforts of ourselves and our successors through all the coming years to use it for the service of mankind and for the greater glory of God.



PRESIDENT ARLO AYRES BROWN

EDUCATION AND THE ULTIMATE AIM OF THE CHURCH

WILLIAM SHERMAN BOVARD, D.D., LL.D.

Mr. President and Friends:

We are here today dedicating a finely appointed building for the advancement of the cause of Christian education. When we reflect upon the fact that the Church regards Christian education as its major concern we are reminded to ask, What is the ultimate aim of the aggregation of activities, enterprises, and institutions we so easily call "the Church"? We know the many near-by aims, but they only take on inspiring power as we see them in vital relation to the far-off but certain goal of the great movement we call organized Christianity. What is that goal?

We would generally agree, I think, that the ultimate aim of the Church is to help God make this human world an all inclusive brotherhood. That is an overwhelming task. So many facts rise to brand the idea as impossible, a mere Utopian dream. The fact of human nature itself. Is it the kind of stuff out of which brotherhood can ever come? The almost imperceptible progress which the history of the Christian movement reveals toward the ideal of an all inclusive brotherhood does not quicken our hope for the ideal.

We may, however, find encouragement for our faith in the fact that the Church has powerful allies working toward world brotherhood. Certain great world unities are already practically achieved without expense to the Church. The practical sciences have made of the human world a compact neighborhood. A neighborhood is basic to the achievement of brotherhood. The fact of a world neighborhood should hasten the Christian forces in their effort to establish the relations of brotherhood. The alternative would be a tragedy beyond description.

Another world unity being rapidly effected is world interdependence in economic development. The profit motive is no longer confined to any race or nation. The goal of economic

prosperity is coming to be the aspiration of all mankind. When the United States began its latest revision of its tariff system as if it had a perfect right to work it out independently of the rest of the world, twenty-five nations protested that this powerful nation should consider the effects of its tariff revision upon the economic welfare of the rest of the world. Just as proximity in a world from which the barriers of distance have been removed contributes to the world aim of the Church, so the internationalizing of the absorbing business of economic development presents a unity that waits for Christian ideals and the service motive.

Let me mention another unity of world proportions not directly chargeable to the Church, and yet fundamental to the success of the movement for an inclusive brotherhood. I refer to the access of all peoples to all bodies of knowledge. Translations, amazing methods of international communication, make of the learning process an international affair. The world is in effect one university.

Now comes organized Christianity, especially commissioned to provide the spiritual bonds of good will, unselfish interest and service, Christ-like patience and tolerance, which shall make an interdependent human world a Christian Brotherhood.

We have been a committee of the whole on ways and means for some time now. The reports are coming in. One minority report denies that the major task of the Church is to establish the Kingdom of Heaven on earth. "This world is hopelessly doomed. The Church should concentrate her force at the exits from this world, furnish voyagers passports to the other world. Whatever triumph the Church may have will not appear this side of the pearly gates." We have no disposition to speak lightly of the celestial significance of Christianity; but the Master's passion was surely for the saving of this world. Another minority report accepts fully the view that changing the present social order is God's work, not ours. Our policy should be one of "watchful waiting." God, who delights in doing things in dramatic and spectacular fashion, is likely at almost any time now to appear in the clouds of heaven and

throw the world into a fearful cataclysm, out of which shall come a new heaven and a new earth.

I will mention one more quite modern proposal. It is to the effect that biological heredity offers the surest way to the right sort of a human world. Since a certain school of thinkers has decided that man is nothing more than a "biochemical entity," a mere element in a cosmic system of determinism, and since all so called mental and spiritual phenomena are reactions to stimuli applied to the physical organism, it would appear that proper control of the parenthood of the oncoming generations would be as effective among human beings as it is in improving the animal life upon the farms. Eugenics, no doubt, may contribute no small service to the improvement of the human world, but the achievement of an all inclusive brotherhood is too ambitious an enterprise for any method based upon the dominance of the animal nature of man.

The majority report, for which I shall cast my vote, advocates Christian education as the surest way to a Christian world. Social heredity is the hopeful human relationship through which education may modify individual character and change the social order. In the procession of generations, it is incumbent upon the present mature generation to give to the oncoming generation the benefits of its purposeful living. "God hath set the solitary in families." It is the glory of the family that children are nurtured and youth are given initial moral capital with which to enter upon the business of worth while living. Schools and colleges are more nearly realizing their legitimate ends when they are really *Alma Maters*, when the spirit and passion of devoted parenthood distinctly mark the service the college renders its students.

Just now the whole educational system of the country is in danger of becoming colorlessly neutral on the great issues of life. Not long ago it was rumored that powerful industrial interests were seeking to get control of the schools and colleges for propaganda purposes. You know that certain radical elements in this country have been frequently accused of trying to use the schools in getting their doctrines in control of national affairs. The National Education Association took no-

tice of these rumors and reports. A committee of investigation was appointed and in due time reported that the committee was a unit in the conviction that the function of the schools is to teach children how to think, not what to think; that the schools have no business to try to indoctrinate any person on either side of any controverted question. Certainly it is the business of education to teach pupils how to think, but unless the living of any generation has been to no purpose, it must have found that certain attitudes and experiences are better than others; that certain alleged truths concerning life are truer than others. Education as represented by any given generation must not fail to give to the pupil generation the benefits of its best living. We may be sure that the education that is unscrupulous and selfish will pass on with devilish persistency the destructive philosophies of life. There is great need this minute to warn the present day education against a supine neutrality. It is unthinkable that Christian education should have no positive convictions respecting the great issues of personal and social living.

With education the major concern of the Church, the teachers today are the natural successors to the prophets of old, and the pioneers of missionary endeavor. Intellectual power is a prime quality of the Christian teacher, but there is more to Christian personality than ability to think with penetration and discrimination. Just as the sunshine and moisture are essential to the development of the seed, so the process of putting truth into the unfolding life of youth needs the warmth of genuine emotion, and the moral passion of personalities rich with masterful convictions.

COLLEGE AND CHARACTER

PRESIDENT JOHN M. THOMAS, LITT.D., LL.D.

Twenty-five years ago and thereabouts I knew Leonard D. and Arthur J. Baldwin, when I was a struggling young minister in East Orange and they were residents of that city and practicing lawyers in New York, where they were already laying the foundation for the distinguished services and sub-

stantial success they have since rendered and attained. We were members of the same fraternal and social organizations, and I had abundant opportunity to learn their qualities,—industry and high ambition, indefatigable thoroughness, persistent energy, devotion to principle, unostentatious practice of sincere piety, and a degree of brotherly loyalty, affection, and intimacy which won the admiration of all who knew them. It is always a good and pleasant thing when brothers dwell together in unity, but it is especially good and pleasant when each of the two brothers is a man of independent mind and of exceptional ability and attainment, and when they journey side by side day by day and year by year from youth to manhood, and unite in a benevolence which is not the act of one and the other, but of two acting as one.

Even if one did not know the personal facts, one's imagination and general information would teach one that for the maintenance of such life-long fraternity not merely two magnanimous souls are necessary, but at least four. While we offer our congratulations today on Brothers College, we ought not to forget that gracious and forbearing sisters must have had no little part in making it possible.

All these years these brothers have allowed me to call them friend. You will therefore believe that it is no more conventional utterance when as a representative of a sister University I tender to Drew University hearty congratulations on the institution of Brothers College, on this very worthy building as the home of its activities, and on the accession of a new President whose ability and consecration give assurance of highest usefulness. May the new college and the new President serve greatly for many years to come in the making of manhood of the sort whose far-extending vision and large-minded generosity set in motion the events which have assembled us here this morning.

I remember that at least four years ago I made before one of these brothers what I thought was a very convincing address on the need of larger opportunities for collegiate education in New Jersey. I pointed out that New Jersey has fewer colleges in proportion to its population than has any

other State, and that a larger proportion of New Jersey youth attend colleges in other States than is the case with students of any other commonwealth. I thought I waxed quite eloquent on the economic loss to the State from this student emigration, and the more serious loss in State loyalty and pride from these large numbers of our New Jersey youth who owe educational loyalty to institutions beyond our bounds. Apparently I was successful in my persuasion, and failed only to give my correct address.

However with all that is likely to be done at Brothers College and at all her sister New Jersey institutions for many years to come, our slow-moving State will probably continue at or near the foot of the list in proportionate provision for collegiate education. Our population is increasing steadily and rapidly. In such a highly industrialized community the number of positions requiring advanced education, of people who appreciate its value and who are able to afford it for their children is bound to be relatively large. The field is not overcrowded and there is abundant room for all and for the utmost possible development which any and all our institutions can realize. The prosperity of one will be the stimulus of all.

I have not sought private information as to the motives which impelled this noble fraternity of two members to add their names to the list of outstanding benefactors of American colleges, but from my knowledge of them I am sure it was not so much the desire merely to increase the quantity of higher education in New Jersey as it was to provide educational privileges under such auspices and in the midst of such influences as will tend to produce strong, virtuous Christian character.

There are those who decry such a motive and who declare it has no place among the purposes of an educational institution devoted to the fearless pursuit of truth. The function of a University or a college, they contend, is the advancement of knowledge, the impartation of such knowledge as has been gained, and guidance in methods which will extend discovery. We are told that our business as educators is to enable youth to understand and to reason, to teach them to think, and that what they think is none of our business, whether it be on mat-

ters of religion, or morals, or patriotism, or any other subject. Only a few days ago we were informed by a British visitor that the situation of the United States is hopeless so far as any real light and leading are concerned, because our educational institutions are honeycombed with propaganda, filled with teachers and dominated by benefactors and governing boards who take measures to see that the minds of youth run in the same narrow groove in which their own have always traveled.

It is of course true that any institution which would deliberately set itself to withhold facts or opinions from the inquiring minds of youth has no place in the fellowship of honorable institutions of learning. Any teacher who consciously presents unfair or partial characterizations of views from which he differs is unworthy of his calling, and if he indulges in such practice at the supposed desire of a college administration or fostering ecclesiastical body he is unfit for the society of gentlemen. It is of the very alphabet of learning to welcome all truth gladly, whether it brings us or the world joy or suffering, and to set forth all truth fearlessly in its own clear naked light.

It is further true that it is the business of college to teach youth to think, to furnish them so far as we may with all the facts and considerations which should enter into their thought, and to train them so far as possible to draw conclusions which are not approximate and uncertain but accurate and sound. But it does not follow as a corollary that we are not concerned at all with what our pupils think, with the opinions and judgments they are forming, with their admirations, enthusiasms and ideals, and with the calibre and quality of manhood that is marvellously forming before our eyes. For we are human, men as well as teachers. And as men, if we are worthy at all to stand before youth to instruct them, we have convictions, enthusiasms, ideals, which we believe are sound and worthy of adoption by others. We shall not seek to dictate or command them, else we were poor teachers, with small knowledge of psychology and deficient personal ethics. We shall at all times respect the liberty of judgment of those before us and take no unkind advantage of our superior position or possible greater skill in debate. But it were the veriest hypocrisy to pretend

that we do not care whether an enthusiasm which has siezed hold of us is or is not conveyed to those we instruct. To say that we are concerned only that students think, and not at all with what they think, is to draw a very grave indictment against our own intellectual seriousness, moral earnestness and spiritual capacity. Admiration, and admiration to a degree that burns to make others share it, is of the very essence of the truth about some creations of the soul of man with which teachers are privileged to deal. How could one teach the Apology of Socrates and not care what his students thought of that imperishable charter of the prerogatives of the human conscience? How could a teacher of literature review with a class Milton's noble defense of the Liberty of Unlicensed Printing with no display of desire that the minds before him imbibe the grandeur of that majestic plea for freedom? How could one sketch the career of Abraham Lincoln from the one-room, dirt-floor cabin on the big south fork of Nolin Creek in Hardin County, Kentucky to the fatal night in Ford's theatre, without communicating enthusiasm for the towering greatness of his character? There can be no truthful, and at the same time colorless and impersonal presentation, of the great topics in the departments of History, Biography, Literature, Philosophy, and Art.

Logically character may be a by-product of education, but in reality it is the main product and may well be the first object sought. The common-sense view of the plain man is not in error. He says, I think, something like this: I want my boy to come out of college with as much knowledge and mental equipment as possible, but above all I want him to be a clean, honorable, straightforward man, fearing God and loving his country, a man who has the courage of the truth at all times and who will stand four-square all his days for what is right and decent in both public and private affairs.

As college administrators and teachers we need not be hesitant to set the same good purpose before our hearts. Such purpose will not convict us of indulging in propaganda nearly so surely as the pretense that there is nothing worthy the enthusiasm of any one and that we have no interest in the kind of



THE BROTHERS COLLEGE BUILDING

men we graduate. There is no propaganda more subtle, more unfair and unscientific, than the persistent suggestion that nothing old is true, that nothing orthodox and conventional is worthy the respect of an enlightened mind, and that to be truly adventuresome and modern one must refuse all doctrines held in honor hitherto, uncanonize all men formerly held to be noble and great, and cynically refuse to admire anything or anybody except one's fellow cynics and their smart sayings.

It is true that there is no Methodist chemistry and no Presbyterian mathematics. But there is a stuff of manhood and a sense of spiritual values in the church of Francis Asbury and Peter Cartwright, and there is a quality of intellectual thoroughness and of endurance unto death for truth in the church of John Witherspoon and David Brainerd which the world still needs, and there may well be colleges set to tend the fires which these men and many like them kindled when our land was yet a wilderness.

What may such a college, and Brothers College in particular, do to realize its mission as a character building institution? Let me use the remainder of my time in presentation of a few suggestions, perhaps quite simple and obvious, as to what a college may do in order that its graduates may be men of integrity and worth.

It may seem quite superfluous to suggest that the first requisite is honesty in administration, but any one of any considerable acquaintance with current practices knows that such is not the case. For example, the bestowal of scholarships in many institutions is hardly up to the ethical standards which now obtain in our large business corporations. A scholarship is supposed to be the income of a trust fund established for the purpose and assigned to a student for the payment of all or part of his tuition and in some cases other college expenses. It is a great privilege to have a sum among the endowments of a college, let us say \$100,000, the income from which, \$5,000 a year, may be divided among earnest and ambitious students whose family circumstances make a college education a serious financial burden. Many thousands of American men of highest character and value to the nation have been helped through college by such means.

Now it often happens that the meritorious applications for scholarships exceed the resources available for the purpose. An income of \$5,000 makes possible the granting of 50 scholarships at \$100 each. What is the college administrator to do when the fifty-first boy applies? When there are perhaps twenty more, or double the number, than the specific scholarship funds will provide for? The applicants may be fully as deserving as those to whom grants have already been made. Some of them may be the sons of deserving Methodist ministers serving on most meagre salaries. Invariably applicants state that without a scholarship they cannot go to college at all. The administrator has a heart. Perhaps he once knew penury himself. He has also institutional ambition and he knows the enthusiasm the alumni will have when they read that the Freshman class is the largest in the history of the college. He can use that fact in his campaign for larger endowments.

It is a great temptation to promise that fifty-first student and even the seventy-fifth and the one hundredth, the scholarships for which they appeal so earnestly. Not even the Trustees will ever know. No system of college accounting I have ever seen strikes a balance between the income of scholarship funds and the value of scholarships actually assigned. Treasurer's reports do not record the number of students. But take the student attendance from the college catalogue, multiply it by the tuition charge, subtract the income from scholarship funds you find in the report of the treasurer, and compare that result with the income from tuition reported by the treasurer. Often you will find that the tuition actually received is much less than the tuition charge multiplied by the number of students less the income from scholarship funds.

That means that tuition has been remitted, not by vote of the Trustees, not by deliberate act to that effect by the officers of the college, perhaps even without appreciation by anyone of what is being done. Instances have occurred where institutions have run up deficits of hundreds of thousands of dollars through wholesale granting of so-called "scholarships" for which no funds were on deposit in the office of the treasurer. Undoubtedly

back of the practice was the desire to do good to deserving youth and to build up the institution to a more commanding position.

But is it honest? I contend that it is unfair to the donors of actual scholarship funds, since it allows them to think that their self-sacrifice has made possible benefits to youth which the college takes upon itself to bestow upon others without any such gifts. It is unjust to the Faculty, since it deprives them of facilities and stipends which they would enjoy if the college collected its bills as do commercial organizations. It is unjust likewise to the students themselves, since it affords them a cheaper education than the college advertises to furnish. It may be ethical for an institution to advertise free education, or tuition at very low rates, for then its patrons know what to expect. But it is unethical for a college to announce any fees, whether high or low, and then fail to collect them from every student, either from the student himself or in the form of scholarship endowment income or current gifts for the purpose.

A college catalogue should be an honest book. It should not announce a curriculum in engineering which consists of liberal arts subjects plus a semester course or two of mechanical drawing and descriptive geometry. It is hardly fair to the student to invite him to a School of Journalism which is limited to a few lectures by a Professor of English who would be shocked beyond measure if he should once look in upon the blue haze and clutter of papers in the reporters' rooms of a great daily. Technical and professional education of all kinds is very expensive. In its lower grades it is afforded with great excellence in our marvellously expanding system of public schools. The liberal college should not undertake to compete with State and technical institutions, but confine itself to its field, the teaching of pure science and of the humanities ancient and modern, in which field it has no rival in the building of minds of quality and of manhood of substantial worth.

The catalogue of a college is not an honest book if it lists offerings of courses in excess of the ability of its faculty to teach. There is a type of academic optimism which not infrequently leads department heads to advertise programs year after year which they are unable to carry out. Doubtless it

lends encouragement to their spirits to read those attractive outlines of what they would like some day to do, but it is deceptive and unfair to the patrons of the institution. More than one new administrator has found one of his first duties to be to "de-bunk" the annual catalogue of the institution of which he has taken charge.

All colleges are in a general sense public institutions. They serve a wide constituency, their influence is of value to a large community, and in the long run they depend for their prosperity upon the general public good will. It is to their interest and it should be their privilege to take the public into their confidence in the management of their financial affairs. A complete and frank financial report, comparable to that of a railroad or industrial corporation, should be published by every institution. Particularly should it account for every trust fund, the investment thereof and the disposal of the income. Even though such reports are read by few, the fact of their publication deters from such questionable practices as the temporary use of endowment capital for the erection of buildings, and the use of profits in the management of funds for current expenses rather than in addition to capital.

The record of the strong American colleges in financial management has been good. Impairments of endowments have been rare. Uses of income for purposes other than those specified in the terms of gift are almost unknown. There is no class of institutions to which a donor may entrust his money with better assurance that the trustees of it know the meaning of a trust, and that a hundred years from now the capital will be intact and doing the work to which it was devoted than the American college. This is one reason why colleges have become a favorite object of large philanthropies. Such good name has been hardly won, by conscientious labors of faithful Trustees extending over many years including periods of bitter struggle. Every institution is responsible to maintain the confidence thus established, which redounds to the benefit of all.

A college has no business to indulge in habitual deficits. It used to be thought that it was poor policy to show an operating surplus and that deficits encouraged benefactions. The truth is that nothing wearies and disgusts the generous more

than regular appeals to pay off old debts. Prosperity and good management attract benevolence, not poverty and slip-shod budgeting. To him that hath shall be given.

Such mundane considerations may appear far removed from the subject of the influence of college upon character, but I am persuaded that good business and honest, efficient administration are fundamental to the creation of a campus influence that makes for integrity and strength of character. Fervent prayers and unctuous sermons fail of effect in an environment of dirty hall-ways and defaced walls. If we are unfaithful in our stewardship of earthly things, we can scarcely expect to be channels for the bestowal of the true riches.

Notwithstanding the reference just made to prayers and sermons, I wish to urge that a regular daily chapel service can be made, and should be made, an instrument of large value in the development of character. Chapel should be held in a reverent room, if possible one used for no other purpose than the worship of God. The ritual, though brief, should be marked by dignity and solemn impressiveness. A college chapel is no place for thin and tawdry music, nor for pious doggerel intended as a substitute for the stately hymns of the Church. It is impossible to hold respect for a chapel service if its conduct is passed around among members of the Faculty, the fit and the unfit. That great President of Dartmouth, the late William J. Tucker, used always to conduct the chapel services, daily and Sunday. Day after day he held his crowded chapel in the quiet of the traditional pin-drop, every man eager for every word. There are Dartmouth men by the score now fighting the battles of life who value above all else what they gained in college, including friends for life, memories of quiet moments in that modest chapel on Hanover plain where President Tucker talked with God and with them.

Doctor Tucker could not have done his work through his chapel if attendance had not been required. We have indulged too much in the elective and voluntary, and yielded too much of the required and compulsory in college management, and indeed in the modern management of youth in the home and everywhere else. College life is not too strenuous and never has been. It is not over-severe to ask the entire college, or so much of it

as can be assembled in the room available, to assemble for a brief period each day. If such assembly does not register markedly in the increase of reverence for sacred things, in growth of honor of that which is worthy of honor and of scorn for that which is deserving of scorn, it is the fault of those who are unable to make use of a great opportunity. At Rutgers, the State University of New Jersey, we have required daily and Sunday chapel, and there is no likelihood that the practice will be abandoned during the present administration.

Passing from the spiritual to what many may regard as completely worldly, I want to say that I believe in athletics, and in intercollegiate athletics including foot-ball, as an instrument for the development of character, as thoroughly as I believe in required chapel. Without much cooperation from administrators and Faculty members, our college sport leaders have developed in some respects some very high ethical standards. The cheerful endurance of severe requirements, prompt, eager and exact obedience to those in authority, the utmost intensity of effort, team-play and cooperation, willingness to do one's best in a play for which another receives the glory, to keep one's temper under the severest provocation to lose it, generous respect for opponents, contempt for a quitter or a welcher, sincere respect for rules and regulations and meticulous observance of them, the will to win if it is humanly possible and the grit to join in a cheer for one's opponent if he proves the better man—these are among the qualities of manhood which are forcibly taught on every athletic field where the traditions of sound American sport prevail.

It is a mistake to imagine that these moral benefits accrue only to the members of competitive teams. The whole college knows the game too well and feels the thrill of it too intimately, not to share in every element of the struggle, including the moral element. The spirit of good sportsmanship is a good spirit, and under the right leaders and with the earnest sympathetic cooperation of administration and Faculty, which ought at all times to be actively extended, it spreads through the entire student body, to the benefit of every man in the great game of life in which he will soon be called to play his part.

There are many other instruments which a college may

employ to produce manhood fit and worthy for the world's stern struggle. There is the library, which is the heart of the college and which should be the most cheerful and inviting place on the campus, not merely a depository of books, but a large bright living room, or rather series of rooms, where the most tactful persons in the service of the institution manage to initiate youth into delights of which they had not dreamed. Then there is the large and important field of what are termed student activities, those organizations social, musical, dramatic, journalistic, and literary which occupy a large portion of the time and interest of many. We have left our students largely alone in these matters, which perhaps is well, but it is a question whether, without destruction of student initiative and responsibility, we could not exercise a guidance which would greatly increase the value of such activities both as recreation and as instruments of education.

But after all a college is not a social or athletic club, or a business institution or a church. A college is an educational institution, a place where teachers teach. The important functionary on the campus is not the President, or the Business Manager, or the Director of Athletics, but the teacher. Whatever else we do in the field of moral influence, we shall fail to build manhood unless we have cooperation to that end in the class room and laboratory. No instrument of character making we can bring to the college has a tithe of the opportunity which is placed in the hands of the teacher.

In the older days students often were made to suffer from teachers incompetent in their subjects. Recent graduates were engaged as tutors and of course could impart only a fraction of what they had themselves received. They had no background of experience by which to relate their instruction to the general problems of life. Sometimes a clergyman who had been unhappy in the pulpit was judged good enough to be a college teacher. Then again a really good man was obliged to treat so many subjects that his work in all of them was desultory and superficial.

In these times rarely is an incompetent scholar placed in charge of a college class. College teaching has become a profession and its recruits are almost universally specialists of

several years of graduate study in a definite field. They are earnest, high-minded men, ambitious to do their work well and to advance in their profession. But they have given little attention to methods of teaching and are often inclined to appraise all students on the basis of their promise as specialists in their particular department. Still less attention have they paid to such topics as influence upon character and to any part they may have in realizing the hopes of the father in sending his boy to college as outlined earlier in this address. If asked what they were doing that the college might graduate clean, honorable, God-fearing men, they might smile and say they had never thought of their work in that light, and had not supposed they were engaged to teach in a Sunday School. Possibly after reflection they might add that their business was to teach mathematics, or whatever the subject might be, and that the influence of the subject in the general making of the man might be left to take care of itself. In other words they are teaching subjects, not men.

Doubtless so they must begin. But as they work their way deeper into life, as they themselves learn something of the meaning of the text "Like as a father pitieth his children", and when they experience the satisfaction now and then that comes from the growing powers of manhood of their own pupils, they will realize that after all there is greater and higher purpose behind their class-room efforts than the impartation of knowledge, or the cultivation of science. Recently a young instructor who spent some years in business before entering college teaching said to me, "I never got such a kick out of anything as I do from seeing these fellows coming along." If he continues "getting the kick", he will find himself striving for it, adapting his methods to the task of leading his students along, and in time he may become one of those rarest treasures of any college—a teacher who is a kindler of fire in the hearts of youth. It takes years to develop a really great teacher. Rarely does a man attain that distinction before he is fifty years of age. Fortunate the college which has even two or three fire kindlers to bring into contact with every student. It does not need more than that number. One man like Garman of Amherst is enough to make a Faculty which has no superior.

Such men can not be bought in the market. There are no rules and methods for making them. They are the gift of God. But the college can at least indicate by administrative policies that it values good teachers, that it expects its teachers to take a personal interest in every student, and that it desires every member of the Faculty to cooperate that every graduate may be not only a man of culture but also a man of integrity and honor.

Let us not be ashamed of the moral motive in higher education. Let us not lose sight of it in the marvellous increase of demand for collegiate opportunity because of the needs of industry and commerce for far greater numbers of men of advanced education. The American college was instituted in the fear of God. Far and away the largest part of its support down to this present time has come from men and women controlled by a high sense of duty and right. Its glory up to now has been the graduation of men of character and moral worth. May Brothers College take a worthy place in the fellowship of American colleges who care what their students think and who find them thinking straight in the service of God and their country.

PRESENTATION OF PORTRAITS

PRESIDENT EZRA SQUIER TIPPLE

PRESENTATION ADDRESS OF

PRESIDENT CLARENCE PAUL McCLELLAND, S. T. D.

In a book well known to this audience, by far the most interesting and altogether the most helpful treatise on the work of the Christian ministry that I know, "Some Famous Country Parishes," Cardinal Newman, when asked to describe his friend John Keble, is quoted as saying, "How shall I profess to paint a man who will not sit for his portrait?" Now, of course, John Keble, despite his shyness, did actually sit for his portrait. And we of this generation are thankful that he did.

Knowing President Tipple as we do, it is difficult for us to imagine him sitting for his portrait, not because he is so shy, but rather because he is so intensely and unceasingly active. But, however distressing the ordeal, he has had the grace to sit still and relax sufficiently to look *unnatural* the requisite num-

ber of times, and it is our pleasure this morning to behold the result.

I confess to some embarrassment as I make this presentation, because I can hardly do so without praising President Tipple to his face, and that, I know, is not to his liking. But why, after all, should he blush at mention of his achievements? Great as they have been, I am sure they have not nearly measured up to his hopes or expectations.

A short time ago it was my privilege to attend a dinner given in honor of Lorado W. Taft, the sculptor. There were perhaps a thousand guests present, and for two hours men and women arose in their places to pay tribute to that distinguished artist. When all had spoken, Mr. Taft was called upon to respond. He spoke somewhat falteringly and very briefly. In substance this is what he said: "Ladies and Gentlemen, I am rather abashed as I stand before you, for I fear that some of you are thinking that my head has been turned by the praise which has been given me in this room tonight. But, oh, if you could only get inside of me and know the dreams I have had through many years, and then compare, or rather contrast, with them the things which I have actually created with these hands, you would understand that in spite of all that I have had to listen to this evening, I must forever remain humble." Ah, those dreams of Mr. Taft! How fortunate for America and the world that he had them! Sir Ramsay MacDonald spoke truly last week when he said: "There is no great human achievement but has been the result of dreams." President Tipple, all through his ministry and particularly during the years he served this institution, first as Professor and later as President, has been a dreamer. But he has also been what Theodore Roosevelt termed a "practical idealist." He has had to a remarkable degree the ability to make his dreams come true.

He dreamed of what a minister of the gospel should be and forthwith wrote two books, which I for one cannot believe will ever grow stale, "Some Famous Country Parishes" and "The Prophet of the Long Road." Ladies and Gentlemen, I venture the prediction that not one of us will live long enough to see either of these books out of print.

He dreamed of what a modern theological seminary should be and, lo! a new Drew, with a broadened and enriched curricu-

lum, a larger and more capable faculty, a substantially increased endowment, and a greatly improved physical equipment.

He even dreamed of a university on this campus, an extravagant dream, perhaps, to many who have loved the small secluded school of the prophets of former administrations, but, lo! Brothers College, so auspiciously started and so splendidly housed.

But this is not the occasion to recount in detail the achievements of President Tipple, or to describe the excellencies of his character. It is enough for us just now to be assured that when, in future years, men who have not known him in the flesh shall become aware of what he wrought and wonder what manner of man he was, this portrait will hang here to depict, as well as a portrait can, the cultured Christian gentleman, the devoted churchman, the distinguished author, the efficient administrator, the warm-hearted friend, whom we all respect and love, Ezra Squier Tipple.

PROFESSOR EMERITUS
ROBERT WILLIAM ROGERS

PRESENTATION ADDRESS OF
PROFESSOR WILLIAM JOSEPH THOMPSON, D.D., LL.D.

Dr. Rogers' very, very human heart draws to him friends and attaches them with cables of enduring affection.

He is a master of public assemblies. His eloquent charm makes events that transpired on the banks of the Tigris and the Euphrates in 1929 B. C. pulsate as realistically as events in 1929 A. D.

What was intellectual and spiritual in his students he kindled into burning zeal for the Old Testament, reconditioned their Biblical beliefs, increased their verities and sent them forth constructive preachers. Well may they with unfeigned gratitude and justifiable pride reminisce: "I sat at his feet."

Those who have long known him testify that from his youth after the strictest regime he has lived a scholar. Early in his career he walked Persian plains and hills with eminent orientalist—*their* peer. His profound erudition and creative scholarship have made him an author of international repute; admitted him to membership in learned societies, established his

name in the British Museum, an authority, and led renowned universities at home and abroad to adopt him as their son.

Ulysses has left us and none there is in all Ithaca who can bend his polished bow!

Abraham Lincoln stood before the White House portrait of George Washington and vowed unswerving devotion to the Union. Would that students might stand before the portrait of this Olympian, salute with full academic honors, his due, and dedicate themselves, their duty to reverent learning.

At the laying of the corner-stone of Bunker Hill monument Daniel Webster paused in his address to celebrate the presence of LaFayette. I turn from this work of art to the original whose health and strength blesses us with his presence. The language of that famous orator to that early friend of our Republic is mine to this beloved friend: "Illustrious as are your merits, yet far, O, very far distant be the day, when any inscription shall bear your name, or any tongue pronounce its eulogy." *Serus in Coelum redeâs.*

Mr. President: Gifts of alumni and the thoroughly appreciated request of my beloved colleague of many years grant me the honor to present to the Corporation this oil painting of Robert William Rogers.

THE LATE PROFESSOR FREDERICK WATSON HANNAN

PRESENTATION ADDRESS OF PROFESSOR WILLIAM JOSEPH THOMPSON, D.D., LL.D.

Dr. Hannan was a Professor in Drew sixteen years and a pastor in the New York East Conference twenty-five years.

His life-span of three score and two years he lived so sympathetically, so thoughtfully, so serviceably that his gray hair was a crown of righteousness.

He surveyed many fields of thought and penetrated their depths. The treasures discovered he wrought into a pyramid with Christ at the apex irradiating the whole.

In devotional meetings he delivered messages and offered prayers in which the music of his words attuned students' hearts to the melody: "Thou, O Christ, art all I want."

In the class room he magnified preaching, imparted his rare technique in rightly dividing texts and generated the dynamic spark.

In the pulpit of Methodism he reigned an acknowledged expository king.

Between Scylla and Charybdis he tactfully steered his churches. Through the fog of textual, historic and scientific criticism into the sunshine of satisfying faith he piloted his people. He was a distinguished admiral in the fleet of the Galilean Commander. His ship, rich homiletic argosy, all Drew students in the pastorate saluted as their flag ship.

The artist, Mr. Jakim Banchev, happily, has made form and color reveal Dr. Hannan's gentleness of spirit, his firmness, his persuasive grace, his philosophic acumen, his great soul. May its aura pervade this Seminary for countless years to come!

Mr. President: Gifts of alumni and the thoroughly appreciated request of Mrs. Hannan grant me the honor to present to the Corporation this oil portrait of Frederick Watson Hannan.

ACCEPTANCE OF PORTRAITS

PRESIDENT ARLO AYRES BROWN, LITT.D., LL.D.

An institution of learning is a living thing. It is made great by personalities. Some in this audience speak affectionately of "the Big Five," Doctors Strong, Crooks, Miley, Upham and Buttz. The portraits presented are those of a later but no less renowned group, a triumvirate: Dr. Tipple, the able administrator, teacher, preacher, and author—through seventeen years of administrative leadership he has led Drew to her present position of opportunity and power; Dr. Rogers, the brilliant scholar and incomparable teacher; Dr. Hannan, the most conspicuous expository preacher of Methodism, and the brother of us all.

Robert Burns says in "The Cotter's Saturday Night," "From scenes like these Scotia's grandeur springs." May we

paraphrase and say, "From men like these old Drew's grandeur springs."

On behalf of the trustees, the faculty, and the students of Drew University I accept gratefully from the alumni these three portraits. The men herein depicted personally inspired many generations of students on this campus. Their portraits will remind us of their sterling worth and brilliant achievements, thereby bringing inspiration to countless later generations in this institution.

LUNCHEON TO DELEGATES

TOASTMASTER'S REMARKS

HONORARY PRESIDENT

EZRA SQUIER TIPPLE, D.D., LL.D.

Before introducing the speakers the presiding officer made a brief reference to the significance of Founders Day, which as he said "was both the witness and the festival of 'the Drew that was' and is. The heritage into which come the men and women of this glorious day is the fruitage of the faith, hope, love, princely giving and utter devotion of benefactors and teachers, who through a period of more than sixty years have builded themselves into this school. What friends, what counsellors, what teachers, Drew Theological Seminary, now Drew University, has had! I wish I might make mention of the names of them all, but that would be impossible in this swift passing hour. But assembled as we are in this noble Hall, a reproduction of Christ Church Hall, Oxford,—John Wesley's college,—I could not forgive myself, nor would you forgive me, if I failed to refer to the greathearted Christian gentleman, beneath whose portrait I am standing, and whose radiant benevolence provided this worthy building, Samuel W. Bowne. Three buildings on this campus, a dormitory, the gymnasium, and this Hall, bear his honored name. He was ever a generous giver, not through painful processes of training but by nature.

Giving was as unerring an impulse with him as breathing. For many years Drew Theological Seminary was one of his favorite causes. Its development was much in his thought. On one occasion,—it was the fortieth anniversary of the formal opening of the school—he made one of his characteristic addresses, in which he said: ‘I have been looking out on these forest trees, and I have been impressed with their gigantic strength and endurance, and it seems to me they are symbolic of what this school has been doing for forty years, sending out men of strength and endurance into all lands to do work for the Master. I wish I could live long enough to see the great results. I am sorry that I am not going to. I would help for a long time; but I know I am nearly reaching the limit of my age. The Seminary is very near to my heart, as you know, and I am going to stand by it as long as I can.’ And he did. This refectory is one of several subsequent proofs of his abiding purpose. And Mrs. Bowne, who, we are very happy to see is here today, has in numerous ways continued his interest in the school up to this very hour. Scholarships have been endowed, the stately Gothic entrance gateway is a memorial to her husband, the general endowment funds of the Seminary have been very materially increased by her benefactions, and now she has made possible the enrichment of this already beautiful Hall by the gift of four windows, the beginning, I trust, of a significant series of windows, the general scheme of which is the alternating of historical figures of the Christian centuries, such as Francis of Assisi, John Bunyan, John Knox, Joan of Arc, and others including John Wesley and Francis Asbury, with symbolic figures, such as Truth, Courage, Temperance, and the like. The four windows which are unveiled this Founders Day are the Wesley and Asbury windows balanced by windows representing Truth and Courage. They are presented by Mrs. Bowne as a memorial to her husband, who died October 29th, 1910, and who through them as in a thousand other ways on this campus and elsewhere will continue to witness a good confession to his faith in his Lord and Master, and to his confidence and interest in this school.”

GREETINGS FROM THE DELEGATES PRESIDENT GUY EVERETT SNAVELY, LL.D.

Mr. Toastmaster, Mr. President and Guests:

Southern education has suffered a distinct loss in the election of Dr. Arlo Brown as president of Drew University. Our loss is Drew's real gain.

By his indomitable energy and magnetic personality Dr. Brown gave a new lease on life to the University of Chattanooga. He became president there in 1921. During the eight years of his incumbency, the institution has shown progress in every particular. The number of the faculty has been increased with the addition of excellent men of the best training. The endowment has been doubled. The material equipment has been greatly developed, notably in library and laboratory facilities. The student enrollment has increased, notwithstanding the raising of standards.

During Dr. Brown's administration, the University of Chattanooga was accorded recognition by a number of organizations. The highest recognition he obtained was placing of the institution upon the approved list of the Association of American Universities. Dr. Brown's successful efforts in adding to the endowment funds are principally responsible for this recognition.

Dr. Brown's efforts have kept the University of Chattanooga in high standing in the Association of Colleges and Secondary Schools of the Southern States. This Association, of which I am the secretary-treasurer, sends greetings. He has our best wishes for a most successful administration at Drew University. These sentiments are concurred in not only by the official members of the Association, but by all the educational leaders of the South.

It is my high privilege and great pleasure to bear greetings also from the American Council on Education, of whose Executive Committee I am a member.

More especially, I am happy to be the bearer of the felicitations of the Association of American Colleges. Probably the

most significant annual meeting that the American College Association has ever had was held the past January at Chattanooga, with President Brown and the University of Chattanooga as hosts. Dr. Brown has been a most able counsellor and active member of the American Association for years. His new work at Drew should not in any way lessen his interest and opportunity for continued helpful service to the Association.

It is earnestly hoped by all the leaders and friends of Religious Education that Dr. Brown's new duties will not prevent him from continuing his active leadership in the counsels and work of the International Council of Religious Education. For a number of years past, I have had the good fortune to serve with Dr. Brown on the Executive Committee of the International Council. President Clippinger, of Otterbein University, I am sure, will gladly join me in paying tribute to Dr. Brown's work as being the outstanding feature of the making of the program of the last quadrennial assembly of the International Council of Religious Education, which was held in Birmingham in 1926. Of our committee of three, in charge of this program, Dr. Brown was able to make the most contacts and obtain the largest number of outstanding speakers.

In bringing congratulations as a representative of the organized forces of Religious Education and higher education in general, may I congratulate personally Drew University on having at its head a leader who is constantly anxious to find the truth, and to lead the youth under his jurisdiction in the same search. At our last meeting of the Association of American Colleges in Chattanooga, Dr. Brown, in the capacity of chairman of the local committee, insisted that no speaker feel limited in any way in his discussion because of a recent curious act passed by the legislature of Tennessee. Quite evidently he believes in following the biblical injunction: "Know the truth and the truth shall make you free."

When Scotland lost her beloved leader, Robert Bruce, the military leadership devolved upon the great Douglas. The tradition is that Douglas was such an ardent admirer of the fallen chieftain that he became almost his worshipper. He is said to have carried the heart of Bruce in a locket. On going into battle, it is related that he would throw the locket a great dis-

tance ahead of him, right in the midst of the enemy, and shout to his soldiers to follow still the leadership of Robert Bruce.

From our acquaintance and friendship that has now existed for nearly a decade, I feel that the honoree of this occasion will ever struggle to attain his ideals, as Douglas and his soldiery surged forward after the heart of Bruce.

GREETINGS FROM THE ALUMNI

CHANCELLOR CHARLES WESLEY FLINT, D.D., LL.D.

Mr. Toastmaster, Mr. President and Guests:

President Snively and I feel we are here "ex-officio"; we have been associated together on every Inauguration occasion in which Dr. Brown became a President—this is the second, and we alumni hope the last, when such a call may be made upon us.

'Tis cruelty to ask an alumnus to represent the alumni on such a manifold occasion and be limited to ten minutes! How much wells up, seeking expression!

The portraits which have just been unveiled; memories of that rugged intellectual expositor, my erstwhile colleague, Dr. Hannan; of that scholar and inspirer of scholarship, my teacher, Dr. Rogers; and of our toastmaster whom I, as a student, was privileged to welcome to this campus nearly a quarter of a century ago, and where, as President, he has presided with grace and devotion, and where he has achieved so significantly. Types they are of the secret of Drew's greatness from its origin until now—her great teachers and leaders.

Then these worthy windows in this beautiful hall recall another, Samuel W. Bowne, noble representative of the group of laymen whose loyalty, personal service, and sacrificial gifts created and enlarged this institution.

Representing the alumni, I felicitate Alma Mater on the dedication today of the home of Brothers College, that new star in the academic Milky Way. Success is assured from the start; its first president is a graduate of Syracuse; its first Dean is a graduate of Syracuse. One of the first three full-time faculty members is a graduate of Syracuse. Yet more—its donors are

graduates of Cornell, and when Cornell and Syracuse become united behind a single enterprise, what can withstand it? Not even the gates of hell!

A hearty welcome to another experiment in education, particularly in personnel. There are all kinds of educational institutions, colleges and universities, large and small, and each type has its place and function. It is true that in a single generation the percentage of the total number of students enrolled in small colleges has decreased from 67% to 23% and that today over three-quarters of the American students are in one-quarter of the American institutions, viz. the larger institutions, while less than one-quarter of the American student body are enrolled in the other three-quarters of the American institutions, viz. the small colleges. The drift of total enrollment has been and is progressively toward fewer (in proportion) in the smaller and more in the larger. But there is, I suppose, a real place for another and still another small college, especially as laboratories in personnel methods as this one aims to be. But I must warn my colleagues of Brothers College that you cannot copyright or patent your achievements, and we of the larger institutions will appropriate and use the proved results of your experiments. The American genius for organization and consolidation refuses to be baffled by the problem of personnel in its large student unit and is determined so to organize and administer that the individual will be as efficiently served there as elsewhere. True we hope to receive much light and help from experiments such as these. The acid test of personnel organization and service, wherever first devised and tried, must finally be in the type of institution in which over three-fourths of our youth receive their training, the large American university. If America fails there, she fails utterly; success elsewhere saves not. But our problem is one, differing only in organization and application. We will welcome eagerly all Brothers College can bring to us.

In this enterprise, it is heartening to find again those with the discernment and discrimination which enable them to amass wealth, using the same discernment and discrimination in its distribution, and testifying that the highest type of philanthropic investment, yielding the largest returns in satisfaction

and gratification is in education, the preventive and constructive and long range, rather than merely the remedial, the transient, the temporal, no matter how pressing the need of the latter; leavening society with strength and with light, not merely relieving its weakness and palliating its blindness.

One more thought demands expression, and indeed wells up above all others, as we take our bearings on this occasion. Arlo Ayres Brown is inaugurated President today! Some of us who helped bring him up by hand as a student in these halls are proud of the humble place we hope we had in helping his latent talents to unfold, but thoroughly conscious of the large place he had in helping us to our larger and better selves.

I must resist the temptation to reminisce; I have just revisited Hoyt-Bowne to walk by the adjacent rooms we occupied as Juniors; together we studied; together we dined a la Pop; together we partook of the campus chestnuts (I speak literally) —but I resist—.

Admirably fitted, he now takes up the tasks of this venerable institution. Progressive in outlook and conviction, yet cautious and conservative in program, deeply spiritual yet eminently practical, he is able to carry the vision from the mount, unsullied and undimmed, down into the valley of trivial round and common task.

By his training and his achievements in educational administration he is thoroughly qualified to wrestle with the problems of Brothers College; by his theological training, his ministry in pulpit and in leadership in religious education he is equally equipped for the task of Drew Theological Seminary; by his acumen and statescraft he will be able to bridge any chasms between these divisions.

We alumni are proud of our own Drew, of her beautiful forests and extensive buildings, of her rich history and heritage, of her great scholars and teachers, but today, while our pride is in her past, our confidence and hope are in a man, this man, a man of God and a man among men.

INVESTITURE LEONARD D. BALDWIN

Arlo Ayres Brown:

Sir:

These buildings about us have real doors that have swung open to an ever-increasing number of young men and women, who have consecrated themselves to His service. Through these doors have gone forth a host who are preachers and teachers and leaders of religious thought throughout our country and the Missionary World. These doors have real keys.

But there are other doors, symbolic doors, of this institution, new ones we have opened today and others will open in the years to come. These doors too have keys.

Representing the Board of Trustees who have appointed you President of Drew University, I hand you these symbolic keys. They are keys to unlock doors of opportunity, not to close them. These keys are a token of office—of authority and responsibility—vested in you as a successor to Ezra Squier Tipple, Henry Anson Buttz, John Fletcher Hurst, Randolph Sinks Foster and John McClintock, those great religious teachers who have so worthily filled the office now assumed by you. We know that under your leadership Drew University will continue its service to our church and be a great light to coming generations.

WHAT MAY WE EXPECT FROM THE CHURCH-CONTROLLED COLLEGE?

PRESIDENT ARLO AYRES BROWN, LITT. D., LL.D.

The time was when the church controlled practically all education in so-called Christian countries; today it is only one factor. Nevertheless, it is a very significant factor. After making all proper allowances for the deficiencies of the local church educationally we must recognize that it exerts a powerful influence in developing the moral ideals and habits of the growing American youth. Add to this the power of the church-

controlled institutions of higher learning, and it is evident that next to the state the church of Jesus Christ in America is the greatest factor in educational progress.

We are not concerned to prove the value of these privately controlled institutions in a national system of higher education. We honor the great state universities of our land and the rapidly growing municipal institutions. These are giving to the people of moderate means a chance for training which multitudes of them otherwise could not afford, and their contribution in the development of useful citizens, and also in the discovery of new truth has enriched inestimably the life of our day. But recent tendencies of state legislatures to determine what shall be taught by legislative enactment, and otherwise to guide educational policies show clearly the need in the nation for institutions privately endowed which are free to discover and to teach new truth whether such truth is popular with the voters or not. Progress is not made by incessantly worshipping the god *status quo* either in the life of the church or in the life of the state. The church-controlled institutions enjoy a high degree of freedom from political control. Some of these may be in bondage to an ecclesiastical system which throttles freedom to think and to teach, but many are not. Each group of institutions has some assets and some liabilities peculiar to itself. The world needs both. We need also privately endowed institutions which are free from either state or church control.

But our discussion this afternoon pertains especially to one group of colleges and universities,—namely, to those which are dominated if not actually controlled by a denomination of the Christian church.

Churches are not ends in themselves. They exist to serve. How effectively can they serve through their institutions of higher learning? What has the world a right to expect? If they cannot meet this expectation perhaps they should go out of the business of higher education. Some have seriously advocated that the churches abandon their colleges and hereafter invest the released time and money in aiding students who are attending tax-supported institutions. The problem is clearly an important one for all who are interested in higher education.

In the first place we will all agree that the world has a right to expect a good quality of educational work. This sounds commonplace, but in some circles it would involve a radical change from present practice. Too often young people have been sent to a church college of inferior quality principally on account of denominational loyalty. Years ago a high school inspector from a state university, after watching a certain boy do his work in several classes, made the following comment: "That boy will go far if his parents do not make the mistake of sending him to a church college." But his parents did precisely that thing and the boy in this particular was probably helped rather than handicapped by their action. He has accomplished as much with his resources as he would have done if they had selected a different type of college. But they knew what they wanted. They desired to have their son secure the best possible intellectual training plus a strong faith in Jesus Christ, and a passion for service as a follower of Jesus Christ.

The needs of the students should be the first consideration of any college. It is important for the churches to be sufficiently jealous for the welfare of their students to see to it that their young people will be in no sense handicapped when they compete in graduate schools or in business with those trained in other institutions which are recognized as the best in the land. The requirements of the proper standardizing bodies should be accepted as minimum standards to be raised just as rapidly as possible. Every college should aim to excel in some particulars. If the institution which charges high or moderate fees is not better in some respects for an individual student than those which charge little or no tuition, there is every reason why the student should save his tuition money to spend in some more profitable way.

Secondly, the world has a right to expect that the church-controlled school shall be loyal to Jesus Christ. Just how much this loyalty involves will depend upon the attitude of the particular denomination toward the educational policies of its colleges. Churches will differ in their interpretation of his person and of his teachings. They will also differ in the degree

of freedom which they grant to their institutions. Some will ask their colleges to propagate certain creeds and to allow nothing to be said in the laboratories or classrooms which will disturb the students' acceptance of these creeds. Others will take the position that loyalty to the Master Teacher requires modern college teachers to do for the young what he would do if he were here. They accept confidently Jesus' own statements: "Ye shall know the truth, and the truth shall make you free. . . . Every one that is of the truth heareth my voice." Hence they ask these teachers to lead the young in a reverent but eager search for the secrets about living, presenting in a fair way both sides of vital problems which are being investigated.

They recognize as true the statement by Dr. Peabody when he says—"The militancy of the Church of the Spirit is not so much subduing the world to the rule of Christ as the penetration of the world by the Spirit of Christ." That Jesus would desire to have these young people believe in the fatherhood of God and the brotherhood of man they do not question. These churches expect the students in their colleges to make this article of faith a guiding factor in their lives. They also expect that most of them, unless they are followers of some other religion will become devoted to the Christ as saviour and guide. They know that students will differ considerably in their interpretation of the meaning of his saviourhood, because of differences in temperament and early religious training. In the best church colleges of the land today, Baptist, Presbyterian and Roman Catholic youths work together on the same campus with a common passion for Christian service while retaining the ties which bind them to denominations in which they were reared as children.

Some may suggest that this is a very weak form of loyalty to Christ for the colleges to practice, that unless these institutions try to win all students to accept the major beliefs of the controlling denomination the colleges are breaking faith with the churches which support them. But if this position is true then practically all fully accredited colleges must plead guilty of breaking faith. We all welcome Baptists, Presbyterians,

Episcopalians, and others into our schools. The most of our teachers hope that they will return to their home communities more useful to their particular communions than ever before. All churches engage in the effort to win adherents, but for the most part they confine their attention to those who are not already active in some other church. So far as the writer knows, colleges have seldom if ever been established for the purpose of directly winning converts. There seems to be clearly a place for what someone has called a "non-proselyting Christianity," and the institutions of higher learning whether church or state-controlled should provide for such.

The aim of these schools is to seek truth, to share the experiences of the teachers with those of the young people in a quest for what Jesus called "the abundant life." Teachers should express honestly their religious convictions when the occasion calls for such, but they should not try to force the students to believe as they do. If the example and reasoning of the instructor as he explains these convictions wins the allegiance of the students, naturally, that is well; but no "forced feeding" of religious convictions should be tolerated. The curriculum may properly contain courses which set forth denominational points of view. Chapel and other addresses may do the same. However, these should not be "required" of the conscientious objector.

The colleges and universities can render a finer service to Jesus Christ by other methods than those of propaganda. Ignorance concerning the meaning of his life and teachings is one of the most baffling handicaps to the development of the Kingdom of God on earth. And the Christian college can do much to remove this handicap. The greatest peril of the moment to the extension of Jesus' way of living does not lie in direct opposition to his teachings, nor in any discoveries of science, but in a tendency in some influential circles to ignore him. When a renowned teacher had completed a series of lectures on education in the field of morals without mentioning Jesus, someone asked the lecturer why he made no reference to the teacher of Galilee. He replied promptly, so we are told, "I would have done so if I had thought about it." Many stu-

dents in the field of morals may reject the influence of Jesus, but it is difficult to see how anyone with a passion for scientific inquiry into all of the factors modifying character should be unable to discover in Jesus any significant influence. A celebrated scientist once explained why he had left God out of his book on the nature of the universe, by saying, "I did not need that hypothesis." His friend replied, "Nevertheless, that would have been a useful hypothesis." Surely school men can all agree that the life and teachings of Jesus have had enough influence upon the lives of men to be a useful topic for study.

The students of Harvard pleaded this case convincingly in their survey of 1926 when they asked for a study of the "philosophy of Christianity" in a required course. We would not discredit either the honesty or the ability of teachers who are convinced that Jesus offers to the world no useful basis for ethical conduct. Nevertheless, we suggest that every college student who has not investigated these matters carefully is going into life handicapped by his ignorance about one of the factors which is powerfully influencing the conduct of millions of people throughout the world.

Professor Rogers of the Massachusetts Institute of Technology seems to have been right when he contended that the young people of today are not so much irreligious as they are ignorant. "They have no intellectual training which enables them to settle their religious problems adequately. . . . Our American Protestant boys and girls are as little interested in ideas of religion and social ethics as they are in politics and social science. They seem to have no ideas on which to build. They have received no training in these matters in school and apparently none in their churches."

The idea of teaching the Christian religion in so open-minded a way that people of all religious faiths may study it with profit does not preclude teaching in elective courses about the doctrines of a particular church, its program, or its methods of administration. The College of Liberal Arts should make provision for such aspects of leadership training as the denomination and the constituency need. This will not make the college a vocational rather than a cultural institution. It

will rather enrich the program of culture by an investigation of such fields as Comparative Religions, Church History, and Principles of Religious Education.

In a College of Missions or a graduate School of Theology such courses will receive special attention, but even in a school specializing in the preparing of professional leadership for a particular denomination the curriculum should have so much variety, and the spirit of inquiry should be so tolerant that students belonging to other churches may also receive profitable training within its halls. Drew has tried to be such an institution, and we are proud of the fact that great leaders in other denominations have received some of their training in theology upon this campus. It is hoped that our institution may attract in the future an increasingly large number of such students. Contact with these will assist Methodist workers to develop greater efficiency in their own churches, and will help to lay the foundation of goodwill and mutual understanding which is so necessary to any development of church unity.

The world has a right to expect that the college will serve loyally the community in which it is located. If the institution is located in Peking, Tokyo or Bareilly it should strive persistently to meet the definite needs of these communities and of the larger constituency which looks to these centers for guidance. If the institution is located in Chattanooga, or in Gooding, Idaho, or in Northern New Jersey, it should do the same. Unless a school can serve in some vital ways the constituency in the territory immediately adjacent, it would seem to be either poorly located or badly managed. We ask an ever increasing amount of support from the adjacent communities, irrespective of denominational loyalties, and we should give in return an increasing amount of service.

At the same time such an institution should prove its loyalty to the church by providing definitely for such forms of training as the denomination asks. Trained ministers are a necessity to any church: the denomination will indicate whether or not it expects a particular school to give professional training to its ministers. Trained laymen are just as necessary, and

the developments of recent years indicate that institutions of higher learning are generally recognizing this obligation. Not many years ago Dr. Athearn had little difficulty in proving that the church-controlled colleges were making more definite provision to supply teachers to the public schools than they were to prepare teachers of religion for the local church schools. However, that condition is changing rapidly, for practically every strong Christian college is definitely training laymen for positions of leadership in the local church. Except for a small requirement in Bible the courses are elective and the enrollment in them as a rule is relatively small, but the work is carefully done.

These then seem to be the marks of a high grade church-controlled college expressed in terms of four loyalties:—loyalty to the needs of the students to be shown by the achievement of high standards of excellence in educational procedure; loyalty to Jesus Christ to be evidenced by developing in students the spirit, the ideals, the knowledge, and the habits of living which Jesus would seek to develop if he were once more a teacher in human form; loyalty to the community in which it is located to be shown by producing in as many respects as possible the type of citizen which the community needs; loyalty to the church to be proved by many forms of service, and especially by training laymen and ministers for leadership in the local church.

The ideals which we have set forth for a church-controlled college or university are the ideals which Drew has been striving to achieve ever since the institution was established by its founders. On this day which is celebrated annually as Founders' Day it is fitting that we pause here to recall our debt of gratitude to Daniel Drew and his associates who gave this institution its existence, and who by wise charter provisions gave us a practically unlimited opportunity for service. It is impossible for me in this address to describe the achievements of former presidents or to pay tribute adequately to the trustees, professors and friends who have guided the development of Drew since 1867.

It was my good fortune to be under the influence of Dr.

Buttz for three years. As so many in this room know, he was one of the rarest personalities that Methodism ever produced. The "Saint John of Methodism" we called him, and perhaps no one ever more appropriately carried that title. Association with him was a liberal education in "the graces of the spirit." He was truly a saint as well as a great scholar, teacher, and administrator. It was also my happy privilege to take class room as well as seminar work under my immediate predecessor. The inspiration of his example and of his teaching has been invaluable to me through all the intervening years. Endowed with unusual gifts, he gave himself to Drew with a quality of skill and a devotion seldom matched in any institution. The words referring to Sir Christopher Wren in Saint Paul's Cathedral are especially appropriate to Dr. Tipple at this time: "If you seek his monument look around you." The beauty of our campus and buildings, the strength of our faculty, and the spirit of the student body are all evidences of his workmanship. Fortunately for us, as Honorary President, he will continue to serve as counsellor and guide to the institution to which he has already given the past twenty-four years of his life.

It was also my happy privilege to know Mr. Samuel W. Bowne who by statesmanship and generosity accomplished so much for Drew as a trustee, and later as President of the Board of Trustees. All who knew him will testify to his keen insight into human nature, his farseeing vision, and his intense love for the church. The time would fail if we tried to narrate the achievements at Drew of these and others who have served brilliantly as teachers, trustees, or administrative officers. The two teachers whose portraits we have unveiled today, Dr. Rogers and Dr. Hannan, were unmatched in their fields. No one was more eagerly sought on this campus or in Methodist Conferences than the late Dr. Frederick Watson Hannan, and every former student of Dr. Robert William Rogers will declare him to have been in many particulars the most brilliant scholar and teacher that he has ever known.

"Others have labored, and ye are entered into their labor" would be an appropriate text for this occasion. The record of the past of Drew is a glorious one. Men like Burt, Welch,

Gowdy, the Igleharts and a host of others have carried her training and spirit into the most remote and difficult fields of service, while a multitude too great to indicate by name have served this nation in positions all the way from humble circuits to the highest responsibilities in the gift of the church. The variety of fields in which Drew men have led conspicuously is one of the chief glories of our Alma Mater. She has indeed been loyal to her Master, to her county, to her denomination, and to the church universal. But what of the future?

"New occasions teach new duties," and we are, whether we like it or not, at the beginning of a new era. If the Drew of tomorrow can meet the opportunities of her day as well as the Drew of yesterday did hers, all of us will rejoice and be thankful. The recent gift to establish and endow a College of Liberal Arts, Brothers College, marks a new epoch in the life of this institution. Through the generous gift of Mr. Leonard D. Baldwin and Mr. Arthur J. Baldwin, undergraduate training in the Arts and Sciences has been inaugurated at Drew in addition to professional training in undergraduate and graduate schools of religion. Some may have been startled by the addition of this new college, but frankly I rejoice in it. The ministers of tomorrow will be helped by such a development and the undergraduates in Liberal Arts will also be greatly benefited by this program. The brief report of the recent conference held at York, England, on the Preparation of the Ministry, frequently reiterates the statement that the religious problems under discussion can be solved successfully only by the effective co-operation of theologians and laymen.

Ministers and laymen are not so different as we have frequently supposed, and they will be less different in the future. Nevertheless they need to know each other better. Several friends in widely scattered parts of the country have suggested to me the need for training the young ministers in how to work with laymen. That there is a gulf between the two no student of modern church problems will deny. It is not completely bridged by playing golf together, or by hailing each other by first names in true Rotarian style. It will be bridged more effectively when the layman learns more about religion

and the movements of the church while the preacher is learning more about economics and the practices of the business world. The preacher is too sensitive when the layman refuses to enthuse over his plans, and he too often fails to develop skill in the "give and take" game of life as played in the business world. This is not the time nor the place for a detailed discussion of this problem. It is sufficient for our purpose to say that the program of Brothers College will give the young preacher a better chance to study economics, psychology, secular history, philosophy and many other subjects than he would otherwise have if this campus contained only schools of religion. On the other hand the student in Brothers College will have a chance to become familiar with a philosophy of life and a program of moral achievement which, as we have previously noted, is all too little known by the average college graduate. Brothers College has rightly been described as an "adventure in excellence." She hopes to excel in the quality of her instruction in many fields of learning. We believe, however, that one of her greatest assets lies in the opportunity here for laymen to discover through campus contacts as well as through lectures and discussions the best currents of thought in the religious movements of our time.

In these days of specialization the minister must be a specialist in the field of religion. He must have a love for God as revealed in Jesus Christ that is contagious. He must have a thrilling experience of comradeship in service with Christ which he can share with others. The great movements and messages of the Bible should be mastered by him and be tools which he can use skillfully in building the Kingdom of God on earth. But he must know still more. Some tell us that ministers are getting away from "the simple gospel." But what is this gospel and since when did it become simple? The gospel is good news concerning Jesus and concerning the possibility of following his way of living. It was not simple or easy in his day, and is even less so in our complicated civilization. Jesus' way of living must be applied to the every day life of our time or it is not good news to us. We do not expect the minister to be an expert engineer, economist, or biologist. But

we do expect him to be well enough informed to be accurate when he interprets "the way" in terms of the thinking and living of today.

It is also important that the engineer, the economist and the biologist be accurate in their references to the Bible and to current thought in the movements of the church. "Indecent mental exposure" so-called, has not always been confined to the ministers. Scarcely a month passes in which some lay writer well-informed in his own field does not discuss confidently conceptions of the Bible and religious movements which the great leaders of the churches and their followers discarded thirty or more years ago. In the language of Paul "the times of this ignorance God winked at." And we may add that the public has been very generous with both preachers and laymen who have gone astray. But there is no good reason why tomorrow the layman who speaks or writes about religion should not at least know some of the best recent literature in the religious world. And certainly the preacher should pay the price necessary for accuracy when he discusses the meaning of religion in the present economic and scientific world.

"Good sentences and well pronounced," said Portia after Nerissa had given some well-meaning advice. "They would be better if well followed," said Nerissa. But Portia counters by replying, "If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces." Someone may well ask; How do you expect Drew to come up to the ideals which you have set forth? We never will achieve our goals because they will advance faster than we can progress. We have no methods which are not well known to others. We do, however, expect to stress teaching by selecting and developing great personalities with teaching skill. We will ask each faculty member to be a creative scholar and to do some writing, but to measure his success by the actual results of his work in guiding the experiences of his students.

We also desire to become increasingly particular in the selection of our student body. No one understands better than those in this company how keen is the competition in colleges to secure the exceptional student. Drew frankly



MR. ARTHUR J. BALDWIN, PRESIDENT ARLO A. BROWN
AND MR. LEONARD D. BALDWIN

wants as many of these as she can enroll. In this age the opportunity before the Christian minister who has unusual ability is tremendous. Perhaps it was never before so great. But there is little room for the poorly prepared or mediocre. The same may be said about the opportunity which confronts a Christian layman. The world needs desperately men and women who can lead in difficult undertakings. Nevertheless it is well to keep in mind the fact that every university can do a great deal for the man of average ability who has also high ambitions, attractive personality, and a will to "follow through." Drew is prepared to seek this class of students as well as those who have made exceptionally brilliant records to date. We will plan differently for the two groups both in Brothers College and in the theological schools, for we will seek to give each student a program of work which will keep him working up to his full capacity.

A glimpse of the equipment in the new building of Brothers College, and a survey of the other buildings on this campus will show that we expect our physical equipment to be another factor in aiding us to achieve our goals. New York City is just one hour distant from this campus. In fact the Graf Zeppelin on the last lap of her "around-the-world" flight, made it in twenty minutes, but she did not stop for passengers. We are near to a metropolis whose teeming life offers exceptional laboratory facilities for study in many fields. On the other hand, this campus with its matchless oaks and stately buildings provides a place for reading, thinking and creative writing such as few institutions have been able to secure or preserve. If a man cannot learn to "know himself," his world, and his God in such environment, there is little hope of his learning anywhere.

Great teachers, carefully selected students, and ideal equipment, these are means upon which we expect to depend, means which will be made possible through the generous co-operation of trustees, alumni, faculty, students and a host of other friends. But there is a fourth factor upon which we are counting,—the spirit of the institution. Every college or university which is worthy of the name develops a spirit that

is distinctive. To be sure this spirit has much in common with that so highly prized on other campuses, yet it has its own unique values. The "Drew Spirit" is not only a time-honored tradition, it is a present-day reality. We cannot describe it but we can cite some of the factors which help to make it. Among these factors is the passion to excel. A Drew man cannot be loyal to his Alma Mater and ever be satisfied with his present attainments. Pride in his calling has also been an important asset in the Drew student of yesterday and today. It will continue to characterize those who are in training for professional service not only in the Christian ministry, but also in other fields. Other factors have been friendliness, and a will to serve human kind, even if the service involves death. These and other qualities have been charged with an energy more powerful than electricity or any other physical force, a love for Jesus as the Son of God and the revealer of God, our Father.

Drew men are men with a passion for God, a sense of fellowship with him. Fortunately they have no monopoly upon this passion for it is possessed by multitudes. Nevertheless it explains more than any other single element the effectiveness of these men in the Christian ministry. It is a rare privilege to them to share their experiences with others through preaching, if true to the teaching of their instructors and to the traditions of this campus they are willing to pay the price necessary to guide their hearers into a consciousness of God's presence when they are preaching. "The religion of the inarticulate" was doubtless a noble reality to the soldiers whom Donald Hankey described, but it is not sufficient for a Drew minister. He is devoting his life to the task of enabling his fellow men to achieve the highest reaches of personality by discovering God's will for themselves. Hence he considers preaching a supreme opportunity. He also recognizes as a privilege the duty of sharing his experience through daily pastoral labors. The opportunity to direct the character training of young life through the teaching work of the church thrills him.

There is no doubt but that a sense of joy and an earnest

purpose, combined with love and faith have been driving forces in this complex which we have called the Drew spirit. Many of us have not as much of it as we need, but it is a goal for us even when it is not possessed.

This spirit has led men to give their lives to service in many lands across the seas, and to brave persecution in the home land by the championing of unpopular causes. It has inspired many to be real prophets in a day when prophets are all too rare. We are expecting this to be so well maintained and developed that men who know the facts will recognize that wherever a Drew man is stationed they will find one whose spirit can be depended upon.

The needs of our age are many, but the most urgent ones center about personality. What are the sources of power in human life? Jesus had power. Where did he get it? Can men today go to the same sources and find it? Paul had power, and he found it through following the example of Jesus, and through a sense of comradeship with him. Our age is seeking an adequate moral dynamic. Admittedly science does not provide it, although she gives us many clues which help in the quest. Men tell us that the "soul is coming back" into popularity again,—not because science demonstrates its existence, but because almost every aspect of human life proves the need for it. Many interesting theories have been suggested to provide an adequate incentive and dynamic to higher personal achievement. Bertrand Russell pins his faith to a combination of science and love. Some see the proper dynamic in a "religion of the Spirit" which eliminates any expectation of help from God, but idealizes the possibilities of human personality. Others pin their faith to education when the mysteries of the human machine have been sufficiently discovered to bring the mechanical processes of character development under control. As one writer satirically puts it, "Give the psychologist a rat and a graph, and you will get the last word on the subject of the philosophy of education in the machine age." Some suggest other so-called "new religions" which were antiquated ages ago.

According to Walter Lippman, Aristophanes was right

when he declared, "Whirl is king having killed Zeus." Indeed it looks as if "whirl" was never more firmly in the saddle of power than he is today. But there is something inherent in humanity which demands purpose and order in the universe. The multitudes have never been content with "whirl" instead of deity as a sovereign, and races have gone down into decay soon after faith in their gods has died, while new civilizations have come into being through some new generation possessing a faith which brought to them moral power and physical vigor.

It cannot be denied that the early Christians had a strange sort of power which amazed all who knew them. While the evidence may not convince every one it seems to most of the race that idealized humanity has more power to inspire when embodied in a person. Furthermore it seems to be clear that no theory of life has inspired humanity so effectively as the revelation of God and his purpose for men revealed through the historic personality of Jesus. Hence more searching studies into the facts and meaning of the life of Jesus are being made today than ever before.

The Christian worker is in much the position of Jesus when he came from the Mountain of Transfiguration to find a discouraged but earnest, yearning group in waiting for him. The waiting world will not accept a powerless ministry, any more than the group of long ago accepted the faltering disciples. But they are eager for one who knows through his own experiences the sources of Jesus' power, and who is able to interpret this experience to others. Preachers, teachers, writers are all needed desperately in the ranks of the ministry. Laymen who have tested their theories of moral power in the crucible of daily business and home life are in demand to lead. The production of such requires study, meditation, prayer, experimentation, and infinite pains in the every day tasks. Drew will try to develop her share of these leaders.

The responsibility for guiding such an institution is too great for anyone to undertake in his own strength. If the Drew of tomorrow keeps pace with the Drew of yesterday, it will do so because many people are working together in this common enterprise. It will come about through the guidance

of the great Father of us all. It is with no confidence in myself that I assume this responsibility. But I have faith in Drew, in her faculty, her alumni, her students, her trustees, and her friends everywhere. Because of this faith and a firm conviction that the Heavenly Father can use a man of average ability to lead a great institution, I accept the presidency of Drew University as a sacred trust, and pledge myself to give every particle of my strength to this task.



DELEGATES

(Arranged in Order of the Foundation of the Institutions)

- Harvard University—Noel E. Bensinger, A.B., A.M.
 Yale University—Dickinson W. Richards, A.B., LL.B.
 University of Pennsylvania—Professor James Alan Montgomery, A.B., Ph.D., S.T.D.
 Princeton University—Wilson Farrand, A.B., A.M., L.H.D.
 Washington and Lee University—The Honorable Edwin Calvin Caffrey, LL.B., LL.M.
 Columbia University—Professor Wilhelm A. Braun, A.B., Ph.D.
 Rutgers University—President John M. Thomas, D.D., Litt.D., LL.D.
 Dean Walter T. Marvin, A.B., Ph.D.
 Dartmouth College—The Reverend Donald B. Aldrich, A.B., B.D., D.D.
 Washington and Jefferson College—Roland G. Cheesman, A.B.
 Dickinson College—President Mervin G. Filler, A.M., Litt.D., LL.D.
 New Brunswick Theological Seminary—President William H. S. Demarest, D.D., LL.D.
 University of Pittsburgh—The Reverend Thomas Millison Pender, A.B., A.M., B.D., D.D.
 University of Vermont—Professor Walter Russell Newton, A.B., Ph.D.
 University of Tennessee—Hulon Capshaw, A.B., LL.D.
 Xenia Theological Seminary—President Melvin Grove Kyle, D.D., LL.D.
 Union College (Schenectady, N. Y.)—The Reverend Samuel McCrea Cavert, A.B., M.A., B.D., D.D.
 University of North Carolina—William H Joyner, B.Sc.
 Middlebury College—The Reverend Audley J. Bliss, A.B., B.D., D.D.
 Princeton Theological Seminary—President J. Ross Stevenson, D.D., LL.D.
 Allegheny College—Paul Sturtevant, A.M.
 Bangor Theological Seminary—The Reverend James S. Williamson, D.D.
 General Theological Seminary—Professor Howard Chandler Robbins, A.B., B.D., D.D.
 Auburn Theological Seminary—President Harry Lathrop Reed, A.B., D.D.
 Colgate-Rochester Divinity School—Professor Frank Otis Erb, M.A., B.D., Ph.D.
 Yale Divinity School—Professor Halford E. Luccock, A.B., M.A., B.D., D.D., Litt.D.
 Trinity College—The Reverend William Northey Jones, M.A.
 Kenyon College—The Very Reverend Arthur Dumper, A.B., D.D.
 Amherst College—William S. Tyler, LL.B.
 Furman University—Professor William Eugene Breazeale, M.Sc.
 Newton Theological Institution—The Reverend Arthur Ernest Harriman, M.R.E., S.T.M., D.D.
 Theological Seminary of the Reformed Church of the United States—President George W. Richards, D.D., Th.D., LL.D.
 Western Theological Seminary—The Reverend John A. Marquis, D.D., LL.D.
 Lutheran Theological Seminary—President John Aberly, M.A., D.D.
 Western Reserve University—Dean Winfred George Leutner, Ph.D.
 Denison University—Professor John L. Rose, M.A.
 New York University—Dean Archibald Lewis Bouton, A.M., Litt.D.
 Wesleyan University—President James Lukens McConaughy, Ph.D., LL.D.
 Gettysburg College—The Reverend Edwin Heyl Delk, M.A., D.D.
 University of Delaware—President Walter Hulihan, Ph.D., D.C.L., LL.D.

- Haverford College—The Reverend Elliot Field, A.B., A.M., D.D.
Oberlin College and Oberlin Graduate School of Theology—Professor George Walter Fiske, Ph.D., B.D., D.D.
University of Delaware Woman's College—Miss Mabel E. Smith, B.S.
Wheaton College—Miss Muriel Elizabeth Reynolds, A.B.
Albion College—President John L. Seaton, Ph.D., D.D., Litt.D., LL.D.
Marietta College—Professor Howard Hawks Mitchell, Ph.D.
Emory University—James Fred Allen, A.B.
Union Theological Seminary—Professor Harrison Sacket Elliott, A.B., B.D., M.A.
DePauw University—The Reverend Worth M. Tippy, Ph.B., D.D.
Marshall College—Professor William Page Pitt, A.B.
University of Michigan—The Reverend Harmon C. St. Clair, B.L., LL.B., M.A., D.C.L.
Mount Holyoke College—Miss Harriet Newhall, A.B., B.S., A.M.
Emmanuel College of Victoria University—Professor John Hugh Michael, M.A.
Iowa Wesleyan College—Fred J. Seaver, A.B., Ph.D.
Ohio Wesleyan University—President Edmund Davison Soper, D.D., LL.D.
Olivet College—George C. Sprague, A.B., LL.B., Ph.D.
Willamette University—The Reverend James McClintock, A.B.
Baldwin-Wallace College—Professor Willard Lesley Severinghaus, A.B., Ph.D.
Baylor University—The Reverend Charles W. Koller, A.B.
Wittenberg College—Payson Dufford, A.B., LL.B.
Bucknell University—The Reverend Charles E. Goodall, B.Ph., M.A., B.D., D.D.
Illinois Woman's College—President Clarence Paul McClelland, A.B., B.D., S.T.D.
Meadville Theological Seminary—Charles P. Blaney, A.B., LL.B.
Mount Union College—President William Henry McMaster, Ph.B., B.D., D.D., LL.D.
Taylor University—President John Paul, D.D.
Lawrence College—The Reverend Archey Decatur Ball, A.B., B.D., D.D.
Otterbein College—President W. G. Clippinger, A.B., B.D., D.D., LL.D.
State University of Iowa—Scott German, B.S.
University of Wisconsin—H. G. Pickering, LL.B.
College of the City of New York—President Frederick L. Robinson, A.B., Ph.D., LL.D.
Hiram College—The Reverend Lewis Ward McCreary, Ph.B.
Capital University—The Reverend Frederick H. Meyer, A.B.
Milwaukee-Downer College—Mrs. Carroll Thompson Jones, A.B., M.A.
Northwestern University—Professor George Weston Briggs, A.B., M.Sc.
Tufts College—Professor Arthur Everett Peterson, A.B., A. M., Litt.D., Ph.D.
Washington University—George Herndon Pegram, C.E., M.A., LL.D.
Garrett Biblical Institute—President Frederick Carl Eiselen, Ph.D., D.D., LL.D.
Berkeley Divinity School—Professor Charles Baker Hedrick, A.B., B.D., D.D.
Hamline University—Henry Allen Moe, B.S., B.A., B.C.L., L.H.D.
Berea College—Professor Alfred Hall Meese, B.A., B.S., M.A.
Wilberforce University—The Reverend W. H. Price, A.B., B.D.
Alfred University—President Boothe C. Davis, D.D., LL.D.
Baker University—President Bruce Fleming, D.D., Ph.D., LL.D.
Susquehanna University—Dean Frank P. Manhart, A.B., M.A., D.D., LL.D.
Birmingham Southern College—President Guy Everett Snavelly, Ph.D., LL.D.

- Adrian College—The Reverend Alexander Cairns, M.A., B.D., LL.D.
 Southern Baptist Theological Seminary—President John R. Sampey, D.D., LL.D.
 Simpson College—The Reverend Lawrence H. Athey, A.B.
 Pacific School of Religion—The Reverend Dwight J. Bradley, A.B., B.D.
 Mount Allison University—The Reverend Charles William Wright, A.B., B.D., D.D.
 Philadelphia Divinity School—Joseph Cullen Ayer, A.B., B.D., D.D.
 Bates College—Daniel R. Hodgdon, A.B., Sc.D., J.D., LL.D.
 University of Denver—Franklin D. Cogswell, AB., M.A.
 The Lutheran Theological Seminary—The Reverend Emil E. Fischer, D.D.
 Cornell University—John Lovejoy Elliott, Litt.B., Ph.D.
 Vassar College—Miss Olive H. Walser, A.B., M.A.
 Williams College—Danforth Geer, A.B., LL.B.
 Worcester Polytechnic Institute—Spencer Miller, B.S. in M.E., D.Eng.
 Crozer Theological Seminary—Professor Frank Grant Lewis, Ph.D.
 University of New Hampshire—Everett Kelley Jenkins, B.S.
 Lehigh University—Dean Charles Maxwell McConn, B.A., M.A.
 Carleton College—Professor Carleton Brown, A.B., A.M., Ph.D.
 University of Chattanooga—Professor Louis Franklin Snow, Ph.B., A.B., A.M., Ph.D.
 Episcopal Theological School—The Reverend William Tufts Crocker, A.B., A.M., B.D.
 Morgan College—President John Oakley Spencer, Ph.D., LL.D.
 Bloomfield Theological Seminary—President A. W. Fismer, Ph.D., D.D.
 Boston University—President Daniel L. Marsh, A.M., S.T.B., D.D., Litt.D., L.H.D., LL.D.
 Boston University School of Theology—Professor William Jackson Lowstuter, Ph.D., D.D.
 Boston University School of Religious Education—Dean Henry H. Meyer, Th.D., Ph.D.
 Swarthmore College—Dean Raymond Walters, M.A.
 Ursinus College—President George Leslie Omwake, A.M., B.D., Ph.D., LL.D.
 Professor George R. Tyson, B.S., A.M.
 Stevens Institute of Technology—Dean Franklin DeRonde Furman, M.E.
 College of Wooster—The Reverend Paul Robinson Hickok, A.B., A.M., D.D.
 Wilson College—Professor Elizabeth Frances Rogers, B.A., M.A., Ph.D.
 Syracuse University—Chancellor Charles Wesley Flint, M.A., D.D., LL.D.
 Bonebrake Theological Seminary—Professor Clyde Alvin Lynch, A.B., A.M., B.D., D.D.
 Ohio Northern University—President Albert Edwin Smith, Ph.D., D.D., LL.D.
 Vanderbilt University—Professor John P. Turner, A.B., A.M., Ph.D.
 Doane College—Dean A. Wellington Taylor, A.B., A.M.
 Penn College—The Reverend Everett A. Sabin, A.B., B.D.
 Centenary Collegiate Institute—President Robert Johns Trevorrow, A.B., B.D., D.D.
 Colorado College—Abel Jones Gregg, A.B.
 Wellesley College—Mrs. Frank Mason North, B.A., M.A.
 Arkansas College—Professor Jacob R. Meadow, A.B., M.A.
 Parsons College—The Reverend William Carter, D.D., Ph. D., LL.D.
 Grove City College—The Reverend Herbert C. Lytle, D.D.
 University of Southern California—The Reverend Richard R. Morgan, A.B.
 Union College (Kentucky)—The Reverend Aubrey Guyn, B.D., M.A.
 Drake University—The Reverend Hermon Porter Williams, A.B., B.D., A.M., Th.M., Th.D.
 Yankton College—John A. Fitch, B.A., LL.D.



BEFORE THE PROCESSION FORMED

In the front row (left to right) are Professor Charles F. Sitterly, Mr. Arthur J. Baldwin, Bishop Francis J. McConnell, Mr. Leonard D. Baldwin, President Arlo A. Brown and Honorary President Ezra S. Tipple.
 Second row (left to right): Dr. Robert L. Kelly, President Frederick C. Eischen, President Guy E. Snively and Dr. Oscar M. Voorhees.
 Third row (left to right): President Clarence P. McClelland, Dr. James R. Joy, Dr. Frank Mason North and Dean William P. Tolley.

Gammon Theological Seminary—Professor Dempster D. Martin, B.D., D.D.
Wagner Memorial Lutheran College—President Charles Frederick Dapp, Ph.D., D.D.

Dakota Wesleyan University—The Reverend Daniel G. Radcliffe, A.B.

Southwestern College—The Reverend John Wesley Wetzel, Ph.B., B.O.

Y. M. C. A. College—President Laurence L. Doggett, M.H., D.D., Ph.D.

Hartford School of Religious Education—Dean Karl R. Stolz, Ph.D., D.D.

Temple University—Dean William A. Freemantle, M.A., D.D.

West Virginia Wesleyan College—President Homer E. Wark, A.M., Ph.D.

Iliff Graduate School of Theology—The Reverend Frank L. Edwards, B.A., B.D.

Converse College—Miss Mary F. Hufham, B.A., M.A.

Drexel Institute—Professor J. E. Shrader, M.S., Ph.D.

The Rice Institute—President Edgar Odell Lovett, Ph.D., LL.D.

University of Chicago Divinity School—The Reverend Joseph C. Hazen, A.B., B.D., D.D.

American University—Chancellor Lucius C. Clark, A.B., S.T.B., D.D.

Upsala College—President Carl G. Erickson, B.D., Ph.D.

Albright College—Dean George W. Walton, B.S., M.S.

University of Tulsa—William Benton Walker, A.B.

Southwestern Louisiana Institute—Professor Elmer George Feusse, A.B., M.A., Ph.D.

Evangelical School of Theology—Professor J. Arthur Heck, A.M., B.D., Th.D.

University of Florida—Lindsey B. Troxler, B.S.A., M.S.

Kimball School of Theology—President John Martin Canse, Ph.B., D.D.

Russell Sage College—Professor Laura M. Lundin, S.B.

New Jersey College for Women—Professor Ira Dufresne Garard, B.S., A.M., Ph.D.

International Baptist Seminary—President Frank Leonard Anderson, A.B., B.D., D.D.

United Chapters of Phi Beta Kappa—Oscar M. Voorhees, A.B., D.D., LL.D., Secretary

Association of American Colleges—Robert L. Kelly, Ph.B., Ph.M., LL.D., Permanent Secretary

Guy Everett Snavelly, Ph.D., LL.D., President

Archie M. Palmer, A.B., M.A., Associate Secretary

Association of Colleges and Secondary Schools of the Southern States—Guy Everett Snavelly, Ph.D., LL.D., Secretary

Board of Education of the Methodist Episcopal Church—The Reverend William Sherman Bovard, D.D., LL.D., Corresponding Secretary

The Reverend Joseph Preston MacMillan, Ed.D., D.D., Assistant Secretary

Board of Foreign Missions of the Methodist Episcopal Church—The Reverend John R. Edwards, A.B., D.D., Corresponding Secretary

The Reverend Ralph Eugene Diffendorfer, A.B., B.D., D.D., Corresponding Secretary

Methodist Book Concern—The Reverend John H. Race, A.B., A.M., D.D., LL.D., Senior Publishing Agent of the Methodist Episcopal Church

The Reverend John W. Langdale, B.A., D.D., Book Editor

American Bible Society—The Reverend Eric McCoy North, Ph.D., General Secretary

The Methodist Review—The Reverend George Elliott, B.D., M.S., D.D., LL.D., Editor

The Christian Advocate—James R. Joy, B.A., M.A., Litt.D., LL.D., Editor
Dorr Frank Diefendorf, B.D., D.D., Contributing Editor

2

PHOTOMOUNT
PAMPHLET BINDER

PAT. NO.
877188

Manufactured by
GAYLORD BROS. Inc.
Syracuse, N. Y.
Stockton, Calif.

LD1725 .D548 1929
Inauguration of Arlo Ayres Brown as

Princeton Theological Seminary-Speer Library



1 1012 00069 5777